/165 cont./

609 mix for him -- whereas the boy of a Brazilian colonist, to whom I was called in Rosario, leaped out of bed and fled from me into the forest.

186 The old sibyl joined us this evening on the open plaza.
823 She pointed to the west, "Bakaïrí!"; to the south, "Bakaïrí!"; to the north and east likewise "Bakaïrí!" and finally, describing a circle in the air, she summed up with proud satisfaction, "Bakaïrí!" In translation "All this is subject to me, admit that I am fortunate."

132 14 Aug. 6:00 A.M.: dry. 11.7, wet. 10.6.
2:00 P.M.: dry. 34.9, wet. 20.0, clear, NE 1.
4:05 P.M.: I 740.8, II 730.0, dry. 34.0, hypsom. 98.825.
9:00 P.M.: dry. 18.0, wet. 17.0.

126 /166/ I was fortunately able to measure three women.
[124] Antonio is very useless as an interpreter and causes more difficulties
[532] than the harmless people themselves. I also traded for a few maize-straw dolls, judging from the ease with which the transaction was made, there seemed to be no higher or in any sense a religious meaning attached to them.

592 We spent some time in Pauhaga's, or rather Chief Cavácо's house, it differed in nothing essential from that of the professor; there were no straw dolls.

137 We found inhame (Dioscorea, yams), which we greeted
252 with joy. -- The fish are grilled on just such racks as we came across on the Batovy; they are exposed to the fire until they are encased in a thick charcoal crust; capybara leg, which tasted like fat fish, and monkey steak were also charred on the outside in this fashion. The crisp charcoal gives the insipid-tasting meat, which is not salted, an -- faute de mieux -- improved flavor. The
[263] Bakaïrí are also familiar with a very medicinal tasting salt made from tree ashes, which, however, they do not seem to use in the preparation of food.

609 The soldiers, who were paying their farewell visit, were
431 given generous quantities of beijús, puvas, and polvilho /manioc
252 flour; see the glossary, p.172 / as presents. The grated and pounded mandioca is pressed through mats; the pulp is put into

/64 cont./

surroundings, even in the regions of the unconscious, is best shown by the fact that from the 15th to the 16th of September, as well as during the following night, I dreamed of my German home and saw all my acquaintances there just as naked as the Bakaïrí; I myself was astonished about it in my dream, but my table partner at a dinner party, a highly respectable lady in whom I took an interest, reassured me immediately by saying: "Everyone goes around that way now."

123 291 The purpose that we associate with clothing remained hidden from them; there was no doubt about that when one saw in what naïve fashion they put on the parts of my apparel that they got hold of for a while. And how could they know any more about the rigors of our climate than about the third chapter of the first book of Moses? They played with my garments /Pl. V appears here/ /65/ like vain children. Luchu was happy when I loaned him my poncho, and with it and my hat he walked proudly about the village plaza like the most conceited fop.

291 In the ethnographic description of the Kulisehu tribes I shall have to come back to the subject of clothing and the feeling of modesty; here I can only truthfully report that in my association with these people I did not see anything of our feeling of modesty, but I did observe another kind, absolutely foreign to us, about which I shall report presently.

● 124 192 831 During the inquiry into the vocabulary, the parts of the body represented important and easily handled material. The Bakaïrí found it very amusing that I wanted to know everything, but, on the other hand, were very proud that their language was so rich and that the Bakaïrí had a word for each part. They became very merry at this point in my questioning and were not wanting in prompt answers where, according to our conceptions, they should have been ashamed and if possible answered in Latin or in the language of children. Considerately -- for at this time I, of course, was looking through my cultural spectacles and saw that they were naked -- I had waited for a moment when the women had gone out of the hut; I was astonished by the fact that the answer that was due suddenly came from the outside, from a very amused girl's voice. My caution had been purposeless. It was the caution of,

[TEXT Continues on p. 297]

/65 cont./

124 83 [192] say, an Arab, who would feel awkward about looking into the unveiled face of a European woman, or a Chinese, who would fall into the most anguished embarrassment if chance showed him her stockingless little foot. It is true, the subject that seems shocking to us gave the Bakaïrí, men and women, decided pleasure, and if a pedantic ponderer who wants to have modesty in our sense preserved at any price as the innate heritage of humanity would like to conclude from this increased measure of merriment that the bad conscience of a tribe that had sunk from a higher morality was stirring, I can only reply to him that their merry laughter was neither impudent nor did it give the impression of cloaking an inner embarrassment. On the other hand, it undoubtedly had a slightly erotic timbre, and, much as occasion and accompanying circumstances among true primitive peoples must differ, it altogether resembled the laughter that one hears at our spinning-party jokes, at games of forfeit, or other harmless entertainment in the intercourse between the two sexes. For from this same [531] natural joy, as we shall see later, there resulted one of the most common ornaments in their painting, namely, the uluri of the women, represented on numerous implements as the original form of the triangle.

126 I wished to have the uluris made in larger quantities for the collection. Which aroused great merriment. Thus one afternoon there was lively tailoring. We were sitting behind Tumayaua's [252] house, an old woman was baking beijûs outside, pouring the flour [524] on the pan, spreading it smooth, and /66/ skillfully tossing the [283] finished flat-cake on a sieve, the children licked up püserego and [287] played catch with feather-decorated maize balls, and four women and girls were twisting the threads out of palm fiber, folding the "little skirts" out of brownish-yellow leaves, and handing me the 126 291 neat work in quantity and in all sizes. The only thing that I must add is that one woman was very baffled and looked about helplessly when I asked for an uluri that she was wearing. But no feeling of modesty related to the exposure had anything to do with this embarrassment; rather, what feeling of modesty was present should be called a physiological one, the existence of which I do not

/84 cont./

000 We could thus be satisfied with our Independencia. It had a pleasant broad open plaza and one lower level where the clear brook emptied into the river, the small kitchen area shown on Plate 12 /omitted in the translation/. Several hammocks were also set up there, whereas Perrot's tent and the tents of the soldiers stood above, beside the "new construction." Everybody now worked busily to get a roof on this little house. A few loads of buriti leaves were fetched with the donkeys; unfortunately a great number of large ticks were also imported on them. Cross-rafters were lashed together with pindahyba bast to form a girão, a supporting framework, and above this the roof was covered with buriti leaves. The wooden saddles and the leather bags were stacked up in the house and the ethnological collection was sheltered on the framework under oxhides. A good-sized space remained for Januario for sleeping.

[126] The collection was a promising beginning. It already contained almost 120 specimens which were catalogued and provided with tin numbers. Less effort was required for the distribution of the food supplies. A small part was set aside for the return journey by land. The first experiments were now made with the Kemmerich tubes of meat; it turned out that they were best
122 cooked with vegetable cubes, Mélange d'Equipage. Tumayaua promised to see to it that mandioca flour was delivered from the village to those remaining behind, and Januario had before his eyes a bag of magnificent beads, turned over to him as a lure for the suppliers.

• 124 Tumayaua further promised to accompany us on our trip. We guaranteed him two fine axes, several shirts, and so many beads that he would be the richest /85/ man on the Kulisehu. He and Luchu, pampered on all sides, felt immeasurably content in their new environment. We showed them the campsite in Bengal light, which, in fact, looked magnificent, although the nightly illumination by thousands of fireflies which performed their torch dances in front of the dark background of the queimada perhaps created
[126] more of a mood. Tumayaua and Luchu unhesitatingly let themselves be photographed (Plate 6).[1] They did everything that was

[1] [See P. 40--Analyst]

/85 cont./

124 asked of them. Indeed, Tumayaua accepted without delay the invitation to mount Perrot's horse. I led the animal for a while and then let it trot; the noble chief rode and rode, for he did not know how to get back. But there was something of a historic moment in the picture: the South American of the Stone Age on the back of a horse for the first time. Luchu was not yet ripe for this idea; the young man could not to be persuaded to follow the example of the plucky uncle, who was highly pleased with the experience. Tumayaua also measured the horse by feeling the head and neck in comparison with his body size: obviously he wanted to furnish the tobacco club with a scientific description.

122 With the help of the Indians, two more canoes had been made; on 29 September the oars were carved and on the 30th the canoes were experimentally loaded.

[103] To the First Bakaïrí Village (Maigéri).

On 1 October we got up at four o'clock and at six o'clock we set out. We were distributed in the five canoes: 1. Antonio, Wilhelm, I; 2. Ehrenreich, João Pedro; 3. Vogel, Perrot, Columna; 4. Carlos and Peter with heavy luggage; 5. Tumayaua and Luchu. "Adeus Januario, Raymundo, Satyro, Manoel! Até á volta, until our return! Take care of the animals, don't quarrel, and keep well!" "Feliz viagem!" called back the good fellows, in whose place I truly would not have liked to be and who were now going to count the days until our return would again give them their freedom.

We rowed busily, made a midday pause on a rocky island, and at a quarter to five our canoe was the first at the big cachoeira which we christened Salto Taunay in honor of Senator Taunay. I took a splendid bath in the whirlpool and then sat down at a lookout point; dusk was beginning to fall and no one came. At a quarter to seven, in the light of the full moon, the others appeared; they had remained at the island until three o'clock, sleeping and boiling maté. Fishing was made difficult by the all too bright night; it was not until eleven o'clock that the men

B /243 cont./
*171 one draws on the ground or in the sand. In taking down the
201 vocabulary, I was extraordinarily often able to convince myself
532 that the inner perception was converted into an explanatory
● [124] sand-drawing involuntarily and without being demanded by me.
To be sure, it happened most often if the shape of the animal was particularly suitable for this, as in the case of snakes, an alligator head, and fish, where, in addition, a voice could not be imitated. Furthermore, it is to be freely admitted that the impulse for the realm of hearing was disproportionately stronger among these hunters, and also that in intercourse among themselves they undoubtedly confined themselves to the drawing gesture for the sense of sight. Indeed, they could actually limit themselves to this. Toward me there was the additional thought: "since the man does not understand our language, how can we in this case be adequately clear?" and they drew in the sand.

It is enough if one is justified in concluding from the behavior of the Indians that the drawing gesture, on the level where it still forms a not unessential supplement to the language, easily develops into actual drawing. /244/ We see, and this is the important thing, that here among primitive peoples drawing is used like gesture, to convey a message and not to reproduce graceful forms, and, on the basis of the personal impression that I gained from the directness of explanatory drawing, I believe
B that it is older than the ornamental-artistic kind. One may per-
[531] haps object that the Schingú /Xingu/ Indians are already artists who cover all their implements with drawings and ornamentation and that is why drawing as a means of expression is particularly
BO natural to them. To this I can only reply that the Bororó, whom
171 I should like to mention often in this connection in an anticipatory
532 way, made magnificent feather ornaments, to be sure, but knew practically nothing about the graphic arts, and that they were the very ones who had a greater skill and greater fancy for draw-
BO ing in the sand for explanation than did the Schingú people. They
[224] were restless fellows, however, who lived from the hunt; they had never found the leisure to practice painting and plastic art like those who, to be sure, still practiced hunting and fishing but had already advanced to sedentary farming.

/334 cont./

*171 55 [124] One of the women in the Paranatinga village was called makála = tujujú stork. The names of the men were usually obtained without difficulty; sometimes there was a little reluctance and it was preferred that a friend give the information. One Bakaïrí allegedly had no name because his parents had died early. From the women on the Kulisehu I always received only the answer, "I am a woman"; however, I neglected to ask a third person.

*171 553 799 I have described the custom of exchanging names; cf. pages 115 and 122. It explains why the Indians make so little fuss about submitting to Christian baptism. To them it means simply a ceremony by means of which they lose their old name.

*171 844 [849] [892] Birth and couvade. Abortions are said to take place frequently. The women are afraid of childbirth. Among the Bakaïrí they make a tea from the root of a campo tree called perovinha. Probably there are also mechanical procedures. The woman gives birth in a kneeling position on the floor, hanging on to a post. The hammock is not supposed to be soiled. Women who demonstrated this to us in pantomime and who knew about it from experience stated emphatically that the pains were great.

*171 846 They soon get up, however, and go to work, and the man goes through the well-known couvade, the male lying-in, during which he adheres to a strict diet, does not touch weapons, and spends most of his time in the hammock. On our return we saw such a couvade in Maigéri in Paleko's house. An actual lying-in room had been /335/ set up by stretching two man-high walls of hanging buriti leaves from one of the main posts to the outer wall. In this way a three-cornered segment was closed off. I was gladly allowed to enter so that I could give the child beads. Inside there were stretched four hammocks, sheltering two women with babies and two men. A strong odor of pikí, coming from rubbings, filled the room. The babies were kurápa, ill, weak, [855] the parents complained. The fathers and mothers were ceaselessly occupied with blowing on them, and, to be sure, with hollow-sounding noises with the mouth nearly closed, which was hardly interrupted for a moment throughout the following night. The [514] husbands left the house only to relieve themselves; they lived [862] exclusively on thin pogu, mandioca cakes crumbled in water.

/380 cont./

539 This brings us to the end of the activities of Keri and Kame insofar as the principal legend reports it. They left the Bakaïrí an abundance of matrinchams, climbed a hill, from which they called down once more to the Bakaïrí, who answered them animatedly, and "went forth on their way. No one knows where they went. The ancestors did not know where they went. Today one knows less than ever where they are."

Even though the legend ends in such a melancholy way, however, the people had their own ideas. Tumehi -- not to forget this old bat -- went away with Keri. What happened to Kame? "He was always together with Keri. Perhaps he is dead now." And Keri? Caetano, the grand old man, who knew how to adjust to the new conditions extremely well, said that Keri was the Imperador /emperor/ in Rio de Janeiro, Emperor Pedro Segundo. The good
• [124] Bakaïrí patiently answered all my innumerable questions because I had told them I needed to know everything in order to report it to the Imperador. That meant a great deal to them. I made the objection, "what if the Imperador in Rio de Janeiro dies?" "If the Imperador dies," ran the answer, the correctness of which, however, must unfortunately be refuted, "then all the Bakaïrí will die also."

Chief Felipe told me something else. "Keri went to the Ronuro and Kulisehu with a hundred men. He traveled downstream to the sea. That is what the people on the Batovy say too!"

Antonio adhered to the text of the legend as he had learned it from his mother. But in another connection he said that Keri lives in heaven, his house is there where the sun rises. "Then is Keri 'God' (Deus), about whom the Portuguese have told you?" "No, that is another, about whom we know nothing. Keri is the grandfather of the Bakaïrí."

539 Tobacco and cotton. Besides the coherent legends, the con-
825 tents of which I have told thus far, other achievements of Keri were occasionally mentioned. For example, he took from the sawari the tobacco with which people are cured. Sawari did not want to give it up; he said it was very good tobacco. Keri, however, took the seed away and gave it to the Bakaïrí. If one makes